

RELIGION and LOYALTY.

A
SERMON

PREACH'D

JANUARY 30. 17¹⁵₁₆

WHEREIN

True *Religion* is heartily recommended;
the *Certain Duty* of *British Subjects* to their
Sovereign is represented; and those, who
in Times past have impropriated Loyalty,
are modestly minded of their present Duty.

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PROV. XXIV. 21.

My Son, fear thou the LORD, and the King, and meddle not with them who are given to change.



WHAT loud Outcries are generally made upon this *Day*, against the whole Body of *Dissenting Protestants*, by their angry Brethren, who would monopolize Loyalty, and run down all as *Republicans*, who can't swallow their unpractis'd Rants on the Subject, none here present can be Ignorant : Nor how, in spite of the Evangelical Law of *Charity*, in spite of the Laws of *Amnesty* pass'd in their own Country, nay, and in spite of the *Truth of History*, they clamour at us as Hereditary Rebels, charge us in the Lump with the *Murder* of the *King*, and pursue us with all the Fierceness and Invective that Art or Anger can suggest, whilst the Hand *their Predecessors* had in the Confusions of those Times, and the Provocation they gave to that Unnatural War, are pass'd over in profound Silence.

WHETHER this method of proceeding suits the purpose of such a Day ; Whether it be the Business of those who make show of Humility themselves for *National Sins*, to aggravate the Faults of *others* beyond all Bounds of Truth and Justice, whilst they have no Sense, or make no Acknowledgement of their *own*, shall be left to their Consciences in their cooler Intervals. Whether their Brethren have deserv'd such

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Treatment at their Hands, will one Day be the Enquiry of a Tribunal, where they know the Sentence will be according to Truth. What may be said in Vindication of our Fathers, you have heard from me on such an Occasion heretofore. That they were Men, and might have Faults, we are ready to own. That many Things were acted on all sides in those Times of Tumult and Confusion, that could not be justified by the Laws of the Land, nor the Rules of our Religion, methinks all modest Men should be free to acknowledge. What may be said in Accusation of them who have been most Clamorous against us and our Fathers, I had rather you should learn from the Histories of those Times, even such as are most partial in the *Royal Cause*, than hear from me in such a Place as this is. It were to be wish'd, for the sake of Christianity in General, that they who are so lavish in censuring our Fathers for their Real Faults, and charging them with those which they abhor'd, had never given just Occasion for Recriminations heretofore, and even greater Cause at present. But it often happens, that those who can *perceive the Motes in their Neighbours Eyes*, are blind to the Beams in their own.

ELSE Men who have † sometimes made their Boasts, that they withstood Popery and Arbitrary Power to the Expulsion of the *Son*, and that when no part of the *Legislature* in that Capacity at first gave Countenance to their Proceedings, would be more Modest than commonly they are in the Censure of others, who, after much longer Forbearance, were provok'd to take up Defensive Arms against the *Father*, for * Arbitrary Practices and Oppressive Measures that were not much less Grievous. And those who aggravate the Proceedings of the Parliament in *Forty One*, as such an Insult on the Sacred Power and Persons of Kings, as is not to be expiated, would be

† Vid. *Address of the London Clergy in the Gazette of Aug. 22. 1710. Parag. 8.* * *Lord Clarendon tells us, That those Foundations of Right by which Men valued their Security, to the Apprehensions and Understandings of Wise Men, were never more in danger to be destroy'd.* Vid. L. 1. p. 98, 99. 8vo,

very Tender how they give Encouragement to the like Insults in *Seventeen Hundred and Fifteen*, upon much less shall I say? Indeed upon no just Provocation, and that not only in Defiance of Kingly Power, but of this made more Sacred, if possible, (and why should it be impossible) by the concurring Authority of the *Whole Legislature*. But alas! when Men have given up themselves to the Conduct of Passion, and are acted by the Spirit of a Party, how Deaf are they to the Voice of Reason, and how regardless of the Inconsistency of their Conduct with their Principles? When is it that *Britons* will be wise, and open their Eyes to their common Interests, and with united Zeal pursue them?

HOW fair an Opportunity now presents, under a Prince who is indeed the *Father of his Country*, and would rejoyce to see his People united among *themselves*, and Easy and Happy under *his Government*. Who amidst unparalell'd Provocations steadily pursues our Interests, studies our Welfare, and is very sensibly griev'd when necessary Regard to his *own Authority*, and the Welfare of his *faithful Subjects*, requires any thing to be done by him that looks Severe. I think the best use that can be made of past Calamities, and the Sins of those who have gone before us, is to prevent the like Calamities and Sins, by attending to our present Duty to GOD and our Governors. This is more the Business of such a Day, than to rake up the Miscarriages of the Dead, *who have their reward*. To promote this, I have read the Words of my Text. My Business from them will be,

I. *First*, TO explain that Precept, *Fear GOD*.

II. *Secondly*, TO shew the force of that other Precept, *Fear the King*.

III. *Thirdly*, TO observe one or two things on the Order observ'd in delivering these Precepts.

IV. *Fourthly*, TO explain the Prohibition, *Meddle not with them who are given to Change*. After which, we shall close all with a suitable Application.

I. *First*,

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I. First, WE shall enquire into the Sense of the Precept, *Fear thou the LORD*. And here all who are acquainted with the Holy Scriptures know, that one principal Branch of Religion doth often, in their Language, stand for the whole, especially when it hath a considerable Influence towards performing the other Parts and Duties of it, and the Supposition of *that* infers *these*. Thus *sometimes* Love to GOD stands for the Whole Body of Practical Religion. * *Oh Love the LORD all ye his Saints, for God preserveth the Faithful*. Where Love to GOD in the first Clause, is plainly equivalent to Fidelity in the latter. *Sometimes* Trust in GOD hath the same extensive meaning. † *How great is thy Goodness which thou hast laid up for them that fear thee, which thou hast wrought for them that trust in thee, before the Children of Men?* Where Trust in GOD in the close of the Verse is plainly equivalent to the Fear of GOD in the beginning. And it were endless to produce every Passage where the Fear of GOD must be taken in this Comprehensive Sense. Thus ‡ *GOD's Eye is said to be upon them that fear Him*. Which is explain'd by another Passage, where his ** *Eye is said to be upon the Righteous, and his Ear open to their Prayers*. In the same Sense David saith, that †† *He was a Companion of them that fear him*. And Solomon, that ††† *It shall go well with them that fear him*. Fear of GOD doth evidently signifie, such a Temper of Mind and Course of Life as is truly Religious, or under an Influence of the Holy Dread of GOD and Veneration for Him.

AND is it any wonder that this Principle, which must have so pow'rful an Influence upon Religious Practice, should be put for it, or so notable a Cause stand for its Effect in the Scripture Language? What can more powerfully restrain from Evil, from the very appearance of Evil than this Fear? * *This did not I, said Nehemiah, because of the Fear of GOD*. †† *The Fear of the LORD, saith Solomon, is to hate Evil*.

* Psal. xxxi. 23. † V. 14. ‡ Psal. xxxiii. 18. ** Psal. xxxiv. 15. †† Psal. cxix. 63. ††† Eccl. viii. 12. * Nch. v. 15. †† Prov. viii. 13.

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And hence the Psalmist tells us, that the * *Transgressions of the Wicked* were convincing Evidence to him, that there was no Fear of GOD before their Eyes. Or what can more powerfully urge to the performance of all acceptable Religion? † *The Fear of the LORD is a Fountain of Life, to depart from the Snares of Death.* ‡ *The Fear of the LORD is the beginning of Wisdom.* Nay, under the Evangelical Dispensation, where the Love of GOD is most Resplendent, and the Spirit of Holiness doth so powerfully impress his Likeness by ** *shedding abroad his Love abundantly on the Heart*, yet are we required †† *to perfect Holiness in the Fear of GOD*, and to ‡‡ *serve him acceptably with Reverence and Godly Fear, for that he is a consuming Fire.* So justly doth the Scripture Language use this powerful Principle of Religion, to signify all the Genuine Effects of it. And in this Sense we are certainly to understand the Precept in our Text.

MY Son, *Fear thou the LORD*, is as much as to say, *Be truly and heartily Religious.* Know GOD, and let this Knowledge in a becoming manner affect thine Heart, and influence and govern thy Life and Language, thy Words and Actions. Acknowledge and contemplate the Glorious, the Transcendent, the Boundless Perfections of his Nature, till thou art transported with *Wonder*, warm'd with *Love*, impressed with *Fear*, and laid prostrate at his Feet in the most humble Adorations. Till thy whole Soul glows with Devotion, the Holy Flame vents it self at thy Lips, and thy Tongue in the most exalted Strains of Praise, reveals the Rapture of thy Heart. Till all created Brightness fades away, and all the tempting Glories of the World have lost their Charms, whilst thine Eyes are fix'd on the * *Beauties*, and thine Heart †† *fill'd up with the fulness of GOD.*

KNOW GOD in the Relations wherein he stands to his Creatures, and chearfully recognize all these unalienable Rights, that result from these Relations.

* Psal. xxxvi. 1. † Prov. xiv. 27. ‡ Prov. i. 7. ** Rom. v. 5. †† 2 Cor. viii. 1. ‡‡ Heb. xii. 28, 29. * Psal. xxvii. 4. †† Eph. iii. 19.

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Own him for thy *Maker*, the free Cause of thy *Being*, who form'd thy Body * *out of the Dust of the Ground*, and breath'd into this Frame *the Breath of Life*, and gave it as a fit Habitation to thine Immortal Mind, his more † *immediate Off-spring*, and bearing on it more lively Impressions of his Likeness. And whilst thou makest this Acknowledgment, confess thy Necessary and Perpetual Dependance on him, for the Supply of all thy Wants, and the Continuance of thy *Being, Life and Powers*. Confess thine own Condition to be ever Indigent, and that ‡ *thine Expectations are all from him*. Confess, that he hath a much more Full and Absolute Interest in thee, than thou hast in thy self. That thou art indeed entirely his Property and Possession. And hereupon yield thy self wholly up to his Pleasure, that he may do with thee, that he may do to thee ** *what seemeth Good in his Sight*. Confess, that as He made thee Rational, and capable of Government by Laws, declaring Duty, and proposing Motives to perform it, so He is thy *Rightful*, and indeed *Absolute Sovereign*, who justly demands thy Subjection to his Authority, thy †† Obedience to his Laws, and thy Ready and Chearful Performance of all that Duty, which out of the Fulness of his Power he binds upon thee, however Difficult in it self or Hazardous to thee, and that it will be *mere* ‡‡ *Grace* to reward thee when this is done, or make any Promises before-hand to encourage thee to do thy Duty. And hereupon be thankful for the many rich Promises of this kind which he hath made, resign thy self to his Command, and let it be the great Business of thy Life, to search into his Will, and render exact Obedience to it. But this is not all the Religion of a Fallen and a Sinful Creature, and what * *Man on Earth is free from Sin*?

WHO can upon full Conviction make the fore-mentioned Acknowledgments without this humbling Reflection, LORD, *how much have I fail'd of acting up*

* Gen. ii. 7. † Heb. xii. 9. ‡ Psal. lxii. 5, 6. ** 1 Sam. iii. 18. †† 1 Sam. xv. 22, 23. ‡‡ Luke xvii. 10. * Prov. xx. 9.

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to the Obligations I am under ! May I not say to many a Soul in this Assembly, Art thou not, Man, a stubborn Sinner against GOD ? Hast thou not turn'd away thine Eyes from contemplating his Beauties, and *despised Him in thine Heart*, while thy Thoughts have been chain'd to the flattering Gallery of sensible Things ; and the fading Glories of this World have been allowed to rival thy GOD, and possess thine Heart ? Hath not the Fruition of GOD been a meer *insipid Notion* to thee, a Pleasure thou could'st never Relish, whilst thy Thirst for Carnal Enjoyments hath been raging, and thou hast so immers'd thy self in sensual Pleasures, as if thou wert *All Body*, or at least thy *Mind* was made to inhabit Flesh, that the nobler Powers of Reason might enable thee to taste the Pleasures of Sense with the *greater Gust*, Art might supply the Defects of Nature, and Intelligence assist thee to be the more *genuine Brute*, and outdo those who want it, in their proper Satisfaction.

HAST thou not affected to *live of thy self*, and disown'd Dependance on thy Maker ? Or, which is much the same, forgotten that Dependance, whilst thou hast neglected to bespeak his Favour and gracious Supplies in daily Addresses and Supplications, or to pay thy Acknowledgments in like daily Praises and Thanksgivings ? Hast thou not acted as if thou didst wholly belong to thy self, as if thy *spiritual Powers*, thy *bodily Senses* and *Members*, thy *Time* and thine *Estate* were all thine *own*, and no Superiour could controul thy Will, *claim* any Property in thee, *demand* any Service from thee, or call thee to an *account* ? Hast thou not been a *Rebel* against GOD ? Hast thou not withdrawn thy self from his Command, renounced his Authority over thee, and presumptuously violated many of his most just and holy Laws, even all thou couldest not reconcile with thy beloved Interests and Pleasures ? And is not this Rebellion still persisted in ?

AND can'st thou think the *World's Sovereign* regardless altogether of such Injury and Provocation, and without Concern to vindicate his Honour, and avenge such Violation of his holy Laws ? Art thou disaffected to the *best of Beings*, without Fear of the *Almighty*, and a stubborn Rebel against the most absolute, and yet most gracious of all Sovereigns ? And must he be *all Gentleness* and

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Love? Must he forbear and forgive, and never animadvert on thy Conduct and Crimes, nor signify the least Displeasure for all thine heinous Provocations? Must fond Pity for a provoking Creature, prevail with him to divest himself of Majesty and Empire, and throw up the Government of the World? Or rather, *Doth he not well to be angry?* Is it not every way becoming Him to insist on his high Authority, and punish severely such lewd Contempt of his Power, and bold Insults on his *most Sacred Majesty*? And can'st thou get without the reach of his Arm, or if not, can'st thou support the Weight of it? Canst thou endure the Vengeance of Omnipotence, or contend with Him that form'd the World with one Almighty Word? The Imagination of this were even a *greater Insolence*, than all thy former Carriage.

IS it not then thy greatest Concern, is there not the most urgent Necessity upon thee to enquire *if yet there be a Door of Hope open?* If 'tis possible for GOD and thee to be reconcil'd? If infinite Wisdom hath contriv'd any Method how, and infinite Grace hath made this Method publick among Men? Should'st thou not with utmost Gratitude believe and adore, and with the greatest Readiness and Pleasure comply with it? If the *Son of GOD* is become the *Saviour of Men*, by Birth and Blood allied to to us, ** Flesh of our Flesh, and Bone of our Bone*; if he be made *† a Sacrifice for us*, that through his *‡ precious Blood* we may obtain Remission of our Sins, and through the *** Influences of his Spirit*, our stubborn and rebellious Hearts may be soften'd and humbled for our Sins, may be bent to the Pleasure and Command of GOD for the future, we may return to our Allegiance, and be again taken into Favour with Him? I say, *if it be thus*, should'st thou not approve and applaud this *Method of Reconciliation*? Should'st thou not readily embrace his Offers of Peace? Should'st thou not with pleasing Surprise throw thy self into thy Redeemer's Arms, feel the Constraints of his dying Love, yield thy self up to the Influences of his Spirit, abhor and renounce all thy Sins, and give thy self up to GOD by Him? Would not any Man in his Senses be

** Ephes. v. 30. † Heb. ix. 26. Eph. v. 2. ‡ Eph. i. 7. ** Rom. viii. 2.*

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glad of Reconciliation to GOD on *any Terms*, and much more on Terms so reasonable as *these*, and so full of Grace and Condescension?

IF therefore thou hast hitherto continued an hardened and resolved Rebel against GOD, now let thy proud Heart *stoop*, let thy hard Heart *melt* and *yield*. *Fear the LORD* so as to flee his just, but unsupportable Vengeance, so as to be frighted at all these Sins which have waken'd his Wrath, so as to be deeply humbled for them, so as to conceive mortal Enmity against them, and renounce and abandon them for ever. *Fear Him*, so as to fly to the open Arms of a bleeding JESUS, who bids the * *Weary and heavy Laden come to him and find Rest for their Souls*. Who gives thee Assurance † *those who come to him shall in no wise be cast out*. ‡ *Who came into the World to seek and save that which was lost*. ** *Who is exalted as a Prince as well as Saviour, to give Repentance and Remission of Sins*; and is †† *able to save them to the uttermost, who come to GOD by Him*. And hath tender Compassion equal to his Power, and is *willing* to save, as He is *able*. For all thy Miseries sure Relief may be had from Him. Is thy Guilt what oppresses thy Mind? He shed his Blood to make ‡‡ *Attonement*, and purchase * *Remission of Sins*. Art thou burthen'd with the Filth and Deilement of thy Soul, that thereby thou art rendered unfit to be belov'd of GOD, admitted into his Presence, or favoured with any Intercourse or Communion with him? He is intrusted with the Dispensation of the Spirit of Holiness, to purge off this Impurity, to set thee †† *free from the Dominion of Sin*, and restore thee to the Likeness and Love of GOD, and is now at his Right Hand to plead thy Cause, and give thee free ‡ *Access to his Throne of Grace*. To Him therefore betake thy self with deepest Remorse for all thy former Sins, and with an Act of bold, but humble Faith, throw thy self upon the Mercies of GOD in Him. And trusting to the Prevalency of his *Mediation*, and the Power of his *Grace*, yield thy self up to Him, and to his Command and Conduct, and by Him make over thy self un-

* *Mal. xi. 28.* † *John vi. 37.* ‡ *Luke xix 10.* ** *Act. v. 31.* †† *Heb. vii. 25.* ‡‡ *Rom. v. 11.* * *Rom. iii. 25.* †† *Rom. vi. 14.* ‡ *Eph. ii. 18.* *Heb. iv. 16.*

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to GOD. Confess to *Him*, thy former many and heinous Sins with all their Aggravations, *deplore* them, *protest* against them, *abjure* them every one, and with thine whole Heart, *devote* thy self to his Service; renounce all the Vanities of the World, trample every *Idol* under Foot, and let GOD again be inthron'd in thine Heart.

IF all this hath been already done, let the Beauty and Excellency of the *Divine Nature*, and the Wonders of *Divine Grace*, engage thine utmost Esteem and enflame thee with the Love of GOD. Accustom thy Mind * to *contemplate his Glories*, as they are reflected from the Face of thy Redeemer, till thou feelest their transforming Power, and *thine own Mind is changed into the same glorious Image*. Let the Majesty of his Person, the Magnificence of his State, and the Transcendency of his Command, impress thine Heart with lasting Wonder, Awe, and Adoration, and bend thy Soul into willing Submission to his Authority, and form it to such a Liking of his Laws, that it may be a Pleasure to thee, to be obliged to act according to his Direction, and to make it thy Endeavour in every Disposition and Thought of thy Mind, and Action of thy Life, to please thy GOD.

NO more be proud of thine own Self-sufficiency, nor affect † *to live as without GOD in the World*. But own thy self Dependant upon Him. A Dependant even for thy ‡ *Daily Bread*. The perishing Food of thy mortal Body, and much more for the spiritual Food of thine immortal Spirit. Speak this Dependance in the humble Voice of Prayer, and the joyful Voice of Thanksgiving. And let it be thy best Pleasure every Day in such Acts of Worship to forget the *World*, claim Kindred with *Angels*, converse with GOD, and aspire after the ** *Pleasures at his Right Hand*.

NO longer think thy self thine own, but His: No more profane thy self †† *by living alienated from the Life of GOD*, but make thy self an ††† *Offering to Him*, and consecrate the Members of thy Body, the Powers of thy Soul, thy Time, thy Strength, thy Wealth and outward Estate, by devoting all to his Pleasure and Service. Nor once esteem it any Encroachment on thee, or Injury to

* 2 Cor. iii. 18. iv. 6. † Eph. ii. 12. ‡ Matt. vi. 11.
** Psal. xvi. 11. †† Eph. iv. 28. ††† Rom. xii. 1.

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thee, to be obliged to use thine All in the Service of *this Master*, or employ it ** for his Glory*.

REMEMBER that his Eye is continually upon thee; that he is a † Witness to every *Thought* and *Purpose* of thy Heart, every *Word* of thy Mouth, and *Action* of thy Life. However thou may'st hide thy self from the World, there is *no going from his Presence*. And let this Thought dwell upon thy Mind, and render thy Spirit vigilant and serious, thy Life and Actions orderly and exact, consistent with thy Profession and Vows, and conform to those Rules he hath set thee. Under his Eye *work* like a Christian, *war* like a Christian, and when called to such a Trial, *suffer* like a Christian too, nor think it hard to part with any thing for *his sake*, to whom thou art a Debtor for every Thing, and who hath ‡ promised to make ample Recompence in a *future Life*, for all the *present* Losses and Sufferings of his faithful Servants.

TO that Life of Recompence let thy Soul be still aspiring. Often look by Faith ** *within the Veil*. Frequently refresh thy self with believing Contemplations of the Coelestial State; from thy Hopes of heavenly Perfection hereafter, fetch in Courage now in Times of Danger, Consolation in Seasons of Trouble and Distress, and mighty Motives to Diligence and Constancy in Duty, through every Stage of Life; in such a Course proceed *from Strength to Strength*; grow more Religious every Day; more apt for every good *Word* and *Work*; more †† *meet for the Inheritance of the Saints in Light*; more ready for Death, and more willing to die; that so when Life shall be run out, thou may'st remove to that happy World, where Religion will be in Perfection, where GOD is served by an innumerable Company of pure Spirits, with the utmost Devotion and Reverence, and where †† *perfect Love* will for ever exclude what is *painful* and *uneasy in Fear*. All this is certainly implied in the Precept of our Text, *Fear thou the L O R D*. To proceed,

* 1 Cor. x. 31. † Psal. cxxxix. 2, 3, 4. ‡ 2 Tim. ii. 11, 12. 1 Cor. xv. 58. ** Heb. vi. 19. †† Col. i. 12. †† 1 John iv. 18.

Secondly,

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Secondly, TO consider the Import of the other Precept, *Fear thou the King*. And here you need not be told, I think, that though the *same Word* be us'd to signify Duty to GOD and the King, yet it cannot in both Cases bear the same signification. GOD is the only proper Object of *Religious Fear*. This is Homage appropriated and reserv'd, what cannot be render'd to any other Being, without attributing to it the *Excellencies, Authority, and Prerogatives* of GOD, or, in other Words, without *Deifying* it. To suppose such a Fear due to any King, were to suppose him GOD. The *Fear* due to a King is not of a *Religious*, but a *Civil* Nature, owing upon account of the Rank he holds, and the Office he bears among Men by Divine Appointment. Which supposes him *subordinate* to GOD in his Person and Powers, and therefore to have no right to such Fear, as is due to Him.

NOR can the same degree of Fear, even in a *Civil Sense*, be due to all Kings, for that all Kings have not the same Measure of Power, nor equal Capacities to manage their Office. Nor to observe, that tho *Solomon* speaks of Duty owing to a King in the *proper Sense*, yet may the Expression be understood to comprehend also, what is owing to Magistrates, Subordinate as well as *Supream*, and that in all kinds of Government, whether *Regal* or *Republican*. Such different Constitutions may certainly be in several Nations, without violating any Law of GOD, *Natural* or *Positive*. And in every Community a *Civil Fear* must be due, according to the Laws and Customs of it, to those that bear Rule there.

BUT among Kings properly so called, all have not the same Extent of Power, and therefore the same degree of Fear can't be due to all. *Some* being Absolute, and restrain'd by no Laws from doing what they list: Which is, and hath been the more general Manner of the *Eastern Nations*, among whom there is really no Distinction between *Subjection* and *Slavery*. *Others* may have the chief Power of executing Laws already made, when 'tis not in their Power to abrogate or alter *Old* Laws, or establish *New* ones, as was the more common Manner of the *European Nations* heretofore, especially the

the more *Northern* ones, tho there are hardly any Remains of that Polity now among them, save in the one happy Island of *Britain*. Now to suppose that the same measure of Fear is due to all Kings, is to suppose that there is no room in Nature for such Distinction of Powers, or that GOD has by a *Positive* Command, abolish'd all such Distinction; and that all Kings are unchangeably vested with the same Authority and Prerogatives; which must infer, that every King *should* be limited in his Power, or that none *may*. For either of which Propositions, no uncontrollable Evidence, I think, can be offer'd from the Light of Nature, or any *Positive* Appointment of GOD made publick among Men. Yet less for the latter than the former; since it is commonly found by Experience, that * *to live by one Man's Will is the Cause of all Mens Misery*. And if a Man be allowed a Power to do all the *Evil he will*, it will be very hard to restrain him from doing all *he can*.

IT is however the peculiar Felicity of the *British* Constitution, that our Kings are bound to observe settled Laws, and confine their Power within the Limits by them prescrib'd, as well as Subjects are obliged to yield Legal Allegiance to their Prince. We have the same right to our Liberties and Possessions, as the Sovereign hath to his Power and Royal Prerogatives, and hold them by the same *Legal Tenure*. To suppose therefore that we are bound to yield the same Fear to him, as if he were the *Grand Seignior*, or the *Great Mogul*, were to renounce all our Privileges, and throw down the Fences of our Constitution. But it is now an Addition to our Happiness, that we have a Prince on the Throne, that pays a Sacred Regard to our Laws, and values Men the more for their *Hearty* and *Regular Zeal* for their Holy Religion, and the Liberties of their Country.

A different degree of *Fear* may also be due to Kings, according to their different Capacities and Qualifications for the Exercise of their Power. For the Duty imply'd in this Term is not owing to the Office, but the Person in it. The Office by it self, without taking in

* *Vid.* Hooker's *Ecclesiastical Polity*, L. 1. Sect. 10.

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the Consideration of the Person, being nothing else but an Abstracted Notion. Now to suppose the same measure of Respect and Honour (which is a Branch of this *Fear*) is due to the Person in Office, however he manages, were to take away all Distinction between Good and Evil, and blend all Characters, be they never so ill match'd and inconsistent. Upon these Terms we owe as much Honour and Respect to a Tyrant who enslaves and destroys his People, as to a Prince who is truly the *Father of his People*, and values Power for this Reason, principally, that it puts him into a Capacity to do good. To cross the great Purposes of Government, would then be as much a Matter of Merit as to carry them on. Which is an Absurdity, I think, too gross to be swallow'd.

BUT it is not my Business, were I capable, to measure out the various Powers of Kings, or state the different degrees of a *Civil Fear* due to them upon that account: 'Tis more our Concern to know *Civil Fear* may, by the Rules of Christianity and our Constitution, be due from *Britons* to their Sovereign, and bound upon their Consciences by Divine Authority. The following Particulars are, I think, incontestable.

First, A Recognition of his Right to govern, and his just Claim to our Subjection and Allegiance must be laid as the Foundation. Not that we must become a Nation of *Lawyers* or *Philosophers*, and be able to enter into the Debates about the Origin of Civil Politics and Powers; or to adjust and determine Titles and Claims by the Laws of Nature and Nations, or the Peculiar Statutes of our own Country. But, as none can reasonably expect Protection from any Government, who will not give Security to live Peaceably, Orderly, and like a good Subject under the Administration of it; more especially where his Prince swears to Observe the Laws of his Country, and rule according to Them; so in the very giving this Security, a *Publick Recognition* is made of the Prince's Authority. So far therefore as the Grounds of his Claims are to be examin'd, before a Man can honestly make this acknowledgment, so far must he be satisfy'd of the Prince's Right to govern, before he can give the Security of an Oath for his Allegiance. But far-

farther Determination of the Point is not necessary. Only I must add, that it can be no less than down-right Perjury, to swear that one Prince is the *only Rightful* and Lawful King, when at the same time a Man is persuaded in his own Mind that another hath a Right preferable to his. And to make it an Excuse, afterward, that he was forced to do what he did, is adding *Lying to Perjury*, and excusing *one Sin with another*. For no Man can be forc'd to do Evil, or to speak that with his *Tongue* which he doth not believe in his *Heart*. Indeed if a Man refuse it may be to his Loss, it may expose him to Sufferings. But it is a very odd Speech in the Mouth of a Christian, *I am resolv'd to Sin rather than Suffer*. I will take the Oath, tho it shall be no tie upon Conscience, for I am resolv'd to break it, nay, I am *bound in Conscience* to break it, as soon as an Opportunity offers. If Men may at this rate swear and then abjure and renounce what they have sworn, all *mutual Trust* and *Security* among Men is at an End, and all *Societies* and *Bodies Politic* must at once disband. Those therefore that disclaim the Right and Title of a Prince in their *Hearts*, can never avouch it with their *Mouths*, without being guilty of great *Impiety* towards GOD, nor afterwards profess themselves under no Obligations by what they have sworn, without being Traitors to the Common Interest of Mankind.

LET me however, under this Head, have the Liberty to say, that no Prince had ever a more *indisputable Title* to a Crown than our Present Sovereign King GEORGE. For all imaginable Methods of Lawfully possessing the Throne, must be reduc'd to these three, (*viz. Conquest, Consent of the People, or the Appointment of God himself*. Once we know the Supream Ruler did in this manner interpose, and make Kings for his *own People*, signifying his Pleasure by a *Prophet*, and putting them into Office by the *Solemn Unction* of such an *extraordinary Minister*. But I know of no Monarch now upon Earth, who pretends to hold his Crown by any such Grant from GOD made to him in his *own Person*, nor convey'd to him by virtue of a *Divine Entail* from any *Predecessor*, put thus at first into Possession. As to the *Patriarchal Scheme*, espous'd by some among us with so

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much Fondness, and maintain'd with so much Confidence of late, 'tis perfectly Visionary, and little less *fanatical* than the Reveries of *Oliver's Porter*. I mean, a Right to reign with Power Unlimited and Uncontrol'd, deriv'd by Lineal Succession from *Noah* and the Eldest *Male Branch* of his Family, or (failing such Issue of his) from each of the 70 Independent Monarchs, under whom the Nations were canton'd at the *Confusion of Tongues*. It no where appears that *Noah* ever had such unlimited Regal Power, or that ever it was thus entail'd. And if it had been, the Entrail is long since cut off, and no Prince now upon Earth can, on this Title, claim the Allegiance of any one Subject: Since without the most incontestable Evidence of this his Lineal Descent (which is necessary by this Scheme to justify his Claim) the Subject may as *rightfully* challenge the Sovereign Power as himself, and as *rightfully* seize it too, if he be able. So that this fine Scheme, the favourite Invention at first of a * *fawning English Courtier*, to settle the Claims of Absolute Kings, is of all *Politick nick-nacks* the most fitted to embroil Nations, to entail perpetual Wars on Neighbouring Princes, and keep up a constant Spirit of Sedition in every Kingdom †.

AS to Possession acquir'd by *Conquest*, (tho it hath been the more common Method of establishing Empire among Men) it can, strictly speaking, be no better than the *Right* of a *Robber*. A Possession seiz'd by *Violence*, and kept by mere Dint of Power, any farther than the *extorted Consent* of a People may be thought to Legitimate the Exercise of that Power, which at first was unjustly assum'd.

THE *free Consent* of the People seems therefore, in the ordinary State of Human Affairs, to give a Prince the Rightful Possession of a Throne, whether his Authority be properly deriv'd from them, as the Fountain of it, or from GOD by the Mediation of this Consent; who, as I think, is to be own'd for the *Alone Original*

* *Sir Robert Filmer*. † See this *System of Politicks* more largely expos'd and refuted, in *Mr. Lock's Reply to Sir Robert Filmer, and Dr. Hoadley's Examination of this Patriarchal Scheme*.

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and Author of all governing Authority. But this being laid down,

DID ever a Prince possess a Throne with a more just and Legal Method, than our *present Sovereign*? Did not his two immediate Predecessors (according to the constant Usage of the Kingdom in all Disputable Cases) declare in Parliament his Right of Succession, as the Nearest Protestant Branch of the Royal Family? Was not peaceable Possession on the Demise of the Last, given him by the *United Voice* of all his Subjects? Hath not his Title been since recogniz'd by the States of the Kingdom in a *free Assembly*, nay in such an Assembly wherein the Party, who now seem most angry with him, and most uneasy under his Government, had the prevailing Interest? Have not the *Princes and Priests*, all the *Primores Populi*, and great Multitudes of his meaner Subjects, * *voluntarily* sworn Allegiance to him, and renounc'd every Competitor with him for the Crown?

AND hath not that wonderful Providence that so Peaceably settled him on the Throne, and hitherto hath supported him in it, seem'd to ratify the *Nation's Act*, and shewn that he hath the Consent of GOD to reign, as well as that of the People?

OR if the Argument drawn from Success be not Conclusive, (as by it self in many Cases I confess it is not) yet hath there not been a Plain Signification of the Will of GOD to this purpose, even Antecedently to his Possession of the Throne, or even the Establishment of his Succession? There certainly hath been, if it be the Will of GOD that his Holy Religion should be maintain'd among us, or we should remain a Nation of Freemen. For under no nearer Branch of the Royal Family could we have any Security for our Rights or Religion. It was therefore the Will of GOD that *this Man* should reign over us, unless we can imagine it to be his Will that a Free People should be enslav'd, and a Nation of Protestants turn all Idolaters, or give themselves up to the Mercy of the most cruel Persecutors, out of regard to imaginary Claims of Birth-right, never yet declar'd Sacred and Divine by any positive Constitution of

* Vid. Abjurat. Oath.

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GOD, nor constantly own'd as such by the Practice of Princes or Nations, from the Visionary Reign of King Noah down to our Times. The Title of our Present Sovereign may therefore be very honestly recogniz'd by every True Briton, and Hearty Protestant within his Dominions, and all Security given for our Allegiance, which by our Laws is requir'd. But to return.

Secondly, RESPECT for his Person, and Reverence for his Authority, are imply'd in the Fear owing to our King. In his present Post he is one of the Principal * Ministers of GOD. A Deputy and Vice-gerent of the King of Heaven. He must therefore be † thought of and spoken of with Respect. An Awe of him must be impress'd on the Mind, to conciliate a due Regard to his Commands, and keep us within the Bounds of our Duty. ‡ Where the Word of a King is there is Power. We must also,

Thirdly, RENDER Obedience to his Lawful Commands. Those, I mean, that are given with Competent Authority, as well as Lawful for the Matter of them. For such Commands of any Earthly Power as manifestly clash with the known Laws of GOD, want such Authority, and in such a Case we must act according to the Determination of the Apostle ** Peter, *It is better to obey GOD than Men.* Laws may also be made by Men, which invade the Prerogative of GOD, and meddle with things reserv'd and peculiar. In which Case they must want Competent Authority. As if Earthly Kings should make Articles of Faith, or Rites of Worship, and bind them by Laws upon their Subjects; this, as I conceive, would be to act without Warrant and Commission; and what is thus Unwarrantably Commanded, can never bring Conscience under Obligations to Obedience, tho the Command, as to the Matter of it, might not be flatly Sinful. The like may be said, whereby the settled Constitution of any State, the Regal Power is in its Exercise tied up to Laws, which in it self can't abrogate or alter, and to which it can add no New ones. Here a Subject can't be bound in Conscience to yield Obedi-

* Rom. xiii. 4. † Eccles. x. 20. Exod. xxii. 28.
‡ Eccles. viii. 4. ** Acts v. 29.

ence to those *Royal* Commands that Contradict the Laws of his Country, or that are given without *Legal Authority*; Much less is he oblig'd to yield Obedience to such Commands of *his Prince*, as manifestly tend to the Destruction of these Laws. But where Laws are made with Competent Authority, and Commands are given Consonant to those Laws, Obedience to the Prince is due * *not only for Wrath, but for Conscience sake*. And in Case we transgress such Laws, we must patiently submit to the Punishment due to our Crimes. To resist, in such a Case, would be to † *resist GOD'S Ordinance*, that very Ordinance by which Rulers are appointed *Ministers of GOD for the Good of them that do Well, and Revengers to execute Wrath on them that do Evil*. Which is certainly the Scope and Force of the Apostle's reasoning in that † celebrated Scripture Passage, which has so often been press'd to the Service of Unlimited Non-Resistance, and made to bind Slavery upon us, under Penalty of *Eternal Damnation*. We must also,

Fourthly, **READILY** and *cheerfully* Contribute to the *Expences of the Kingdom*, that the Regal Dignity may be supported, the Necessities of the Community answer'd, the Publick Peace may be secur'd, and the Publick Welfare and Interest promoted. Here the Apostle's Rule must take place, ‡ *Render to all their Dues. Tribute to whom Tribute is due; Custom to whom Custom, Fear to whom Fear, Honour to whom Honour*. And very good Reason doth he assign for this Rule, ** *Because they attend on this very thing*; Or it is their Business to take Care of the Publick Administration. Customs and Taxes therefore settled by Lawful Authority, are to be look'd upon as the Sovereign's Property for *Publick Uses*, as much as any Man's Private Estate is to be deem'd *his*, for his own Private Use.

Lastly, **WE** should be Zealous for the Service and Interest of our King; more especially when he endeavours to pursue the True Ends of Power, and to be the Minister of *GOD for Good to us*. We should do such a Prince all the Service we are able, should procure him

* Rom. xiii. 5. † 2, 3, 4. ‡ Rom. xiii. 7, 8. ** Rom. xiii. 6.

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Love and Respect from our Fellow-Subjects, should cheerfully *support* his Legal Authority and Prerogatives, should endeavour to *detect* Conspiracies form'd against him, and *defeat* the Designs of ill Men, who would embarrass his Affairs or disturb the Peace of his Reign, and finally, †† should with warm Prayers *recommend* him to the Favour, and Conduct of the Great GOD. All this is but promoting the true Interest of our Country, and paying due Respect to one, whom GOD Honours by calling to a Station of the *greatest* Dignity, and most *important* Trust among Men.

AND this Duty is undoubtedly owing from every *British* Subject to his *Rightful*, that is to say, to his *present* Sovereign King GEORGE. I proceed now,

III. *Thirdly*, TO observe one or two Things upon the Order in which these two Commands are propos'd; as,

First, IT is our *first and highest* Duty to fear GOD; for this Reason is this Precept fitly given in the first Place; He hath the first Right to our *Fear*. His is original and independent, his is absolute and unlimited Authority indeed over all Mankind; they being the *Workmanship* of his Hands; Princes and Peasants are in this Respect upon a Level; * *He is the Maker of them all*. And this is true with respect to their different Ranks and Conditions, as well as their naked Being. † *By Him Kings Reign*. ‡ *The Powers that be, are ordain'd of GOD*. His is therefore a Claim of Obedience from us Subjects, prior and superior to theirs. To Him we and they are equally subject. This therefore should be our first and chief Concern, to be *Religious towards* GOD. And for a Man to make mighty and clamorous Pretences of Loyalty to his Prince, who by the Wickedness of his Life shows the last Contempt of GOD and his Authority, is either flagrant *Hypocrisy* or flat *Idolatry*. Either his Heart gives the Lie to his noisy Pretensions, or else he openly protests by his Behaviour, that a *Man whose Breath is in his Nostrils*, is more to be fear'd

†† 1 Tim. ii. 1, 2. * Prov. xxii. 2. † Prov. viii. 15.
‡ Rom. xiii. 1.

and honour'd than the *Living GOD*. Which is not only cloathing a Creature with Divine Attributes, but making Man superior to his *Maker*, which if possible is somewhat beyond *Idelatry*.

MY Son fear thou the LORD and the King then, is as much as to say, Let it be thy main Concern to be truly Religious; that thou be reconciled to *GOD* in *Christ*; that thou dost heartily and without reserve submit thy self to his Pleasure, devote thy self to his Service, and employ thy self in it; that thou dost live in Obedience to his Laws; that thou dost walk ** *in his Fear all the Day long*; that thou may'st never wilfully provoke him, but endeavour in every thing to please him, by †† *saking heed to thy Ways according to his Word*. Look on this as the great Purpose of thy *Being*; make it the great Business of thy *Life*; and let no Difficulties attending the Performance of thy Dury, no Discouragements from abroad deter thee from it, or warp thee from thy Fidelity to the World's Sovereign; at all Hazards make sure of his Favour; upon no Consideration venture to displease him; let no Offers the World can make, bribe thee to renounce his *Friendship*; no fear of Men, the *mightiest Sons of Men*, perswade thee to offend Him; provoke all the Powers of the World, rather than kindle his Wrath, * *who is terrible to the Kings of the Earth*, † *who can cast the Body and Soul into Hell, when they can do no more than kill the Body*. But is this the Method, may some say, wherein to press Loyalty to Princes? Yes, undoubtedly, as will more fully appear from our next Observation.

Secondly, *CIVIL fear of earthly Kings*, is best founded on the Fear of *GOD*, or on true Practical Religion. *Fear thou the LORD and the King*, is as much as to say, Fear the *LORD* that thou mayest fear the King. Be sincerely Religious, that thou may'st be truly Loyal. For he who fears *GOD*, will have respect to all his Institutions, will have the most sincere Good-will, and the most warm Concern for the Good of Mankind, more especially of that distinct Community to which he be-

** *Prov. xxxiii. 17.* †† *Psal. cxix. 9.* * *Psal. lxxvi. 12.* † *Luke xii. 4, 5.*

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longs; for the attaining which End was Magistracy originally instituted. He will therefore be a dutiful and faithful Subject *not only for Wrath but for Conscience sake.* Not only to avoid humane Punishment, or to obtain worldly Advantages and Preferment, but out of Obedience to the Will of GOD. And whilst the Tye of Religion holds him to his Duty, no Interests of his own, no worldly Considerations whatever will buy him off from the *Interest* of his Prince, no Dangers nor Sufferings deter him from his Fidelity. But he who *hath no Fear of GOD before his Eyes*, can only be tied to the Interest of his Prince and Country, by Regard to his *own*. And even Oaths conceiv'd in the most plain and strong Terms are no *Bond upon his Soul*, or at least so weak a one, that when Interest or Anger shall urge, he can easily tear a-funder. Alas! that our Times should afford so many sad Proofs of this. No Arguments fetch'd from another World can have any Influence on that Man's *Political Conduct*, who in his private Behaviour manifestly contemns them. And if these Arguments are wholly lost upon him, all his Motions to Loyalty must be taken from present Things, which can be nothing but *Interest*, or a little *vain Regard* to his Honour and Fame among Men, which in many Instances will be made to give way to the mightier Temptations of Ambition and Advantage.

IT is therefore the vainest thing imaginable, for a Prince to expect Loyalty, from one who hath * *cast the Fear of GOD behind his Back*, and bids him Defiance by open Rebellion against his Government and contempt of his Authority. But he who fears GOD will at the same time † *regard the Oath of GOD*. And though he will not by any Consideration, or out of Regard to any Mortal, be prevail'd with to disobey GOD, yet out of Obedience to Him he will honour lawful Governours, and be obedient to their *lawful Commands*. Though he will not venture upon Perjury, or utter that upon Oath with his Lips, upon any Consideration, that he doth not believe in his Heart, yet having given the *Security* of an Oath for his Allegiance, he will strictly regard it, and

* *Nehem. ix. 26.* † *Ecc. viii. 2.*

endeavour to act in all Instances as becomes a *good Citizen*, and a *good Subject*. And if he should against his common Inclination do any Evil, that shall render him obnoxious to Justice, will patiently undergo the Punishment due to his Crime. This is the *true Loyalist*, *First*, Loyal to GOD, whose Authority is most ancient and paramount, and then out of Obedience to *Him*, Loyal to his Prince, whom he looks upon as one of his Ministers and Vicegerents.

KINGS therefore, by befriending and promoting true Religion, take the best Measures for their own Security, but those who encourage Vice and Profaneness, dig up their own Foundations, and undermine their own Power and Authority. I come now,

IV. *Fourthly*, TO consider the Import of the Prohibition, *Meddle not with them who are given to Change*. The Original Word, *Schonim*, which is translated here, *those given to Change* hath various Significations. The * Verb from whence it proceeds, properly signifies to *iterate* or do the same Things over again. Accordingly *Montanus* translates here *iterantibus*, supposing *malum* to make out the Sense; Men used to meditate and make Mischief. The *Chaldee* translates *Fools*, or in our Language *Change-lings*. Yet the Word is often used in the holy Writings in the same Sense, that our Translators seem justly to have rendered it *those given to Change*; that is to say, Persons addicted to make Changes in the settled Order and State of humane Affairs, especially the Political Affairs of Mankind. For Instance,

PERSONS of a *restless and discontented Temper*, who are ever hurried by their Avarice and Ambition, and from the perpetual *Uneasiness* of their own Minds, and *Discontent* at their Condition, are ever plotting to *disturb* the most just and wise Governours in their Administration, and to throw Societies into the utmost Tumult and Confusion, Or else

MEN of a *Pragmatical and Meddling Temper*, whom no Model of Government, no Management of Power will ever please: Because out of Conceit of their own

* שבה.

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superior *Genius*, they still think they could very much amend and improve it. Hereupon they are always projecting how to correct what they think is out of Order, and settle Things according to their own Taste. And are so full of their own fondling *Schemes*, as to censure Rulers and continually clamour against them, for not acting up to them, and engage as many as they can to chime in with them, and execute at any rate what they dictate and advise. Men of this Temper, especially if they are Persons of high Rank and large Interest, of recommending Address, and Oratory that is *Popular*, do unspeakable Mischief in Society, and are Authors of very great Distractions. Or, finally

MEN of a *perverse ungovernable Spirit*, that * *like the troubled Sea*, are always casting up Mire and Dirt, and never at rest, † *that sleep not except they do Mischief*; who will be left to their own Range, and act without Restraint, and Controul whatever comes of it. And rather than miss their Ends, or be cross'd in their wicked Practices, will break down all Authority, overturn all Order and Polity, and mingle Heaven and Earth. Such as these are the Men with whom the Text advises us *not to meddle*.

AS much as to say, give no patient Ear to their Schemes and *Suggestions*; mingle not with their *Company*, nor hold Conversation with them; at least be not seduced by their *plausible Talk*, enter not into their *Measures*, engage in none of their *Designs*, nor, to humour their *Pride* or *Vanity*, their *Avarice* or *Ambition*, or their *wicked and factious Temper*, make Confusion in well-govern'd Societies, or break out into Rebellion against Lawful Kings and Governours.

SUCH Changes are commonly attempted with utmost Hazard to those who are engaged, with very great Danger to the Community, and are many times attended with most dismal Consequences. Every good and prudent Man will bear many Inconveniencies and Evils, rather than endeavour to redress them with *greater Evils*, by any Measures, I mean, that are likely to bring greater Mischief to the *Body Politick*, that he is concerned to

* *Isaiah* lvii. 20.

† *Prov.* iv. 16.

remove or prevent. He is only forced by Extremity, and when for the Preservation of the Body 'tis manifestly needful to make any Change in settled Constitutions, or take the Administration out of their Hands, who evidently aim at the Ruin of what they should preserve, and transfer it to more fit Persons. He will therefore abhor all Behaviour that tends to a violent Change of a well form'd Constitution, or under an Administration that is just and prudent, and avoid all that are given to such Changes, as Traytors to the common Interests of Mankind, and Enemies to their own Country. Instead of conspiring with them against their Sovereign and his Country, he will do his utmost to unravel their Designs, and defend both from their traiterous Attempts. Every Proposal from them will fill him with Horror and Indignation. He will repel it with the utmost Aversion.

* *My Soul, enter not into their Secrets, to their Assembly mine Honour be not thou united*, will be the Language of his Heart; especially when they are so resolved, as to hesitate at no Wickedness that will promote their Design. When they will invent and propagate the most shameless Lies, will break through the most sacred Oaths, and confederate with the most avowed and unchangeable Enemies of their Religion and Country. In such a Case the Prohibition here given is peculiarly vehement, *My Son, meddle not with them that are given to Change*.

V. *Fifthly*, AND now what remains but that we apply what hath been said to *our selves*, and look upon these Precepts and this Prohibition as given to *us*. Let us therefore,

First, LOOK to it, *that we be truly Religious*. Let us own the Sovereignty of GOD over us, and his Property in us. Let us confess Him most glorious and amiable, and worthy of our utmost Adoration, Reverence and Affection. Let us humble our selves at his Feet for our many and heinous Sins, let us heartily repent of them. Let us honour his rich Evangelical Grace, by the most warm Thanksgivings for it, the most ready and hearty Acceptance of it upon our Redeemer's own Terms. Let him

* Gen. xlix. 7.

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with free, and full, and delightful Consent be enthron'd in our Hearts. Let us yield our selves up to the Influences of his *Spirit*, to the Direction of his Laws, and the righteous and kind disposals of his Providence. Let us *fear* GOD with the Reverence Children should pay to their *Heavenly Father*, Subjects should pay to the best of Sovereigns, one who is indeed possess'd of absolute and unlimited Power. Let us *fear Him*, so as never wilfully to provoke his Wrath, so as to be ever concern'd and careful to please him, by doing his Will in every Instance, and just in the Way and Manner which he requires. Let us *fear Him* so as to be firm to his Truth and Interests, whatever we hazard or suffer for his Sake, and so as not to be terrified by the Threatnings of Men, or by their Violence and Outrage into any sinful Compliances. Again,

Secondly, LET us be influenced by our *Fear of GOD*, to render that *Civil Fear*, which is due from us to our present Sovereign King GEORGE. His most just Title let us readily recognize, and chearfully give him all reasonable Security for our Allegiance. Let us take without Reluctance, and make good with Resolution the appointed Oaths, when we are legally call'd to it. Let us have Respect for his Person and Family, and due Reverence for his Authority. Let us contribute our most hearty Endeavours to support his Government, and pay, without Grudging, the necessary Taxes laid upon us. Let us recommend him, by warm Prayers, to the Favour, Protection and Blessing of the Great GOD. Let us chearfully obey his lawful Command, and with becoming Zeal oppose his Enemies. These are at the same time Enemies to our Country and our holy Religioa. Though all of them, it is confess'd, are not such in an equal degree. Some being busy and artful Seducers, with the utmost Cunning and Industry stirring up a Spirit of Uproar and Rebellion, and the rest an easy and credulous Multitude, who are either led away by the Delusions of the former, or blown up by their Noise and Clamour to do that Mischief, which yet they do not intend. And,

Finally, LET us have nothing to do with those who are meditating, and by the most unwarrantable Methods attempting to change the Present Settlement of the Crown,

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to take the Scepter out of the Hands of our *Present Sovereign*, that they may put it into the Hands of a *Spurious Pretender*. What Reason can these Men offer to bring us into their Designs, or make us *Tools* to them in their mischievous Undertaking? Shall we consider them as to their *Political Principles*? We shall find them *Exalters* of the Prerogative beyond measure, that is to say, *As long as it is exercis'd according to their Humour, or employ'd for promoting their Interests*. They complement Kings with Power Unlimited, and Paramount to all Laws and Compacts; nay, sometimes with a Power unlimited as that of GOD, making *Obedience without Reserve*, the Duty of the Subject, whom they reduce to the lowest Degree of Vassalage; and take away from him all Property, even so much as in his own Person, but what is merely the result of Grace in his Prince, which may be revok'd at Pleasure, and when his Possessions may be seiz'd without any Invasion of his Rights, and his Person us'd as Caprice or Cruelty shall direct; whilst he is bound *Hand and Foot*, and must bear Insolence, Contempt, and Torture, without making any Defence, or muttering a Word. Nay, not only is every particular Subject, according to their Principles, thus tamely to suffer, but the *whole Body* is disarm'd, and must endure the Insolence, Ravages, and Cruelty of the most barbarous Tyrant, without putting it self into any Posture of Defence, under the Penalty of Eternal Damnation. Are not these Principles what must needs recommend the Men to a Free-born People? To *Britons* justly jealous of their Privileges, and Resolute in all Ages to claim and assert their Liberties?

SHALL we consider them in their *Present Conduct*? How wide, at first Appearance, doth it seem from their Principles? Here we find them making the most fawning and forward Professions of Zeal for our KING, whilst they had hopes to delude him by *fair Words*; giving the *Sacred Security* of an Oath for their Allegiance, Abjuring the *Pretender*, and disavowing before GOD and the World, *all Right* of His to the Crown; yet after all, breaking out into Rebellion against *that Sovereign*, to whom they had sworn Fealty, and inviting *that Pretender* whom they had abjur'd into the Realm,
and

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and appearing in *Arms* for the Maintenance of his Title, and the Destruction of their Rightful Sovereign and his Family, (a *providing* for such a wicked Attempt, where they were, by the wise Precautions of the Government, prevented from executing what they had resolv'd) and by the most Shameless, and Palpable, and malicious *Lies*, endeavouring to render Odious the wise and just Administration of their Prince to his People; to *dispirit* his Friends and *encourage* his Enemies: And thus stirring up the most Riorous and Seditious Spirit that ever appear'd in the Kingdom; and that upon no Provocation, but the Disgrace of some of *their Chiefs*, who by their Folly and Perfidy, had brought a Reproach on the *British* Name and Nation, is hardly to be remov'd.

SHALL we consider them in their *Confederates*? We shall find them combin'd with *Papists*, the sworn Enemies of all whom they think fit to call *Hereticks*. Men who can't be bound by the most solemn Oaths, to make good any one Promise to such a Compact with them. But are bound, on pain of Eternal Damnation, by *any Methods* in the World, be they never so Cruel or Perfidious, to endeavour the Ruin of all Churches, and the utter Extirpation of all Persons that will not throw themselves at the *Pope's Feet*, and become Vassals to his Power. Men with whom 'tis an Unchangeable Decree, as to the Church of *England* in particular, *Delenda est*, She must be destroy'd: Yet would these blind Men employ those very Hands that are ready, and resolv'd at all Times for her Ruin, to rescue her from Dangers that have no Existence but in their sickly Imagination. Was ever a Delusion more Gross and Palpable? Or would any in their Senses, to avoid the harmless Noise of a Cannon, throw themselves into a *glowing Oven*, where they are sure to be burnt to Ashes?

AND what is the *Change* they would bring about? They would have us Condemn the Late *happy Revolution*, as the most *beinous* and *hateful* Rebellion, tho they have heretofore valued themselves as if they were the Principal Instruments at least, and the Honour of it was chiefly due to them. They would have us look upon our Glorious Deliverer, K. *William*, as an Usurper; nay, and involve his *next Successor* in the same Crime and Cha-

Character, tho they pretend the greatest Veneration for her Memory since her Death; and when she was acting that Part that Sullied all the Glories of her Former Reign, and left a Stain upon the *British* Name almost indelible, did little less than Idolize her. They would have us give up all our *Parliamentary Settlements*, that we may have an *Hereditary Ruler*, holding his Crown by Divine Right; and by virtue of this Tenure, pretending a Right to *Cancel* all our Laws, to *claim* all our Persons and Properties, and deal with us according to his *Sacred* and *Indisputable Will* and Pleasure. Tho even *this Right* is so justly suspected, that they had need have a Revelation in the Case to secure them from *Imposture*. They would have us part with a King who is an *hearty Protestant*, who in his ancient Dominions (where he was Absolute) never abus'd his Power to the Oppression of his Subjects: And since his Arrival in *Britain* has religiously observ'd our Laws, and regulated his Conduct by the Rules of our Constitution. A Prince of acknowledged Wisdom and Skill to govern; a Prince of Fatherly Tenderness for his People, who punishes *Rebels* with *Reluctance*; and amidst all the Virulent and Scoundrel Reproaches thrown on his *Family, Person, and Administration*, hath been continually studying the Welfare of his Kingdom, and the Happiness of his Subjects. *Such a Prince* they would have us resign or destroy, that we might have a Person of *suspected Birth*, of no shining Capacities for Government as I could ever learn) of an *Adverse Religion* that bears implacable Enmity to ours, and one accusom'd to see and applaud the most *Despotic* Power, exercis'd in the most Cruel and Tyrannical manner by his *Sovereign Guardian*. They would have us give up *Liberty* and *Religion*, and the *present Securities* we have for both, under a Prince of the same Religion, and fam'd through the World for his Justice and Integrity, with *all our Hopes* of the Continuance of those Securities, under the future Government of his Descendants, for certain *Slavery* and *Persecution* under a *Popish Prince*, habituated to the Love of Tyranny, and exasperated with imaginary Wrongs done to *Himself* and *Family*, and the certain *Entail* of the same Miseries under a long Train of *Popish Successors*, claiming the Crown
after

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after him, by the same Indefeasible Title of *Inheritance* and *Proximity of Blood*. In a word, they would have us throw up every thing Dear and Valuable to us, as *Britons* or *Protestants*, for every thing that is to be dreaded and abhor'd by us; and that without any Glimpse of Hope, or any the most distant Prospect in the *Ordinary Course of Human Affairs*, of any future Deliverance. And need we Arguments to Disswade us from Meddling with Men, who are fond of *such a Change*?

NO, let us heartily abhor all such Designs, and use in our several Places, our most strenuous Endeavours to support our present Gracious Sovereign, and defeat the Purposes of his Enemies.

AND may our GOD * *who is Rich in Mercy*, open the Eyes of such among us, who in the † *Simplicity of their Hearts*, are Led into these Foolish and Mischievous Measures: And for ever blast and Defeat the Hopes and Plots of those wicked Men, whom from *Avarice* or *Ambition*, or *Revenge*, or a *Perverse ungovernable Spirit*, colour'd over with Noisy Pretensions to superlative Loyalty, have abus'd the Credulity of the Simple, and by the most impudent Lyes and growling Calumnies, have stir'd up such a Spirit of Rebellion in the Land. May He in his *Due Time*, restore the Publick Peace and Tranquillity; that *Trade, Learning, Mutual Love and Religion*, may flourish among us. That our Eyes may be Open to our True Interests, that ‡ *we may know in this our Day, the things belonging to our Peace and Happiness*, that so our KING may be Happy in an Affectionate and Obedient People, as we already are in a Wise and Benign Sovereign. That our ** *Jerusalem may yet be a Praise to the Ends of the Earth*: The Wonder and Envy of all Lands, and the Support and Succour of all Protestant Churches.

Grant this most Gracious GOD, for our dear Redeemer's sake. And may every Protestant in Britain, with Heart and Voice, say, Amen.

* Eph. ii. 4.

† 2 Sam. xi. 11.

‡ Luke xix. 42.

** Isa. lxii. 7.

4 AP 65
F I N I S.